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A

PROTESTANT AND PAPIST'S MANUAL;

CONTAINING

I. A PROTESTANT'S REASONS

FOR THE INDEPENDENCE OF THE ANCIENT BRITISH
CHURCH;

II. A ROMAN CATHOLIC'S REASONS

WHY HE CANNOT CONFORM TO THE PROTESTANT
RELIGION, EXAMINED AND ANSWERED;

III. A SHORT VIEW OF THE DIFFERENCES

BETWEEN THE
CHURCHES OF ENGLAND AND OF ROME.

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ADVERTISEMENT.

Liberty of conscience, and the rights of conscience, are sacred things, and, in this country, are held in deserved veneration. But even conscientious scruples may be unfounded; and, in that case, however they may be entitled to tenderness and respect, in one party, they afford no ground of acquiescence to others, who differ from them, especially where important interests are concerned. Our Roman Catholic brethren have scruples of conscience, which forbid their entire conformity to the British Constitution, and induce them to acknowledge a foreign spiritual jurisdiction; and, on account of these scruples, they petition Parliament to dispense with the established laws of the realm, laws enacted for the security of the Protestant Establishment in Church and State. When these scruples, therefore, are placed in the balance against constitutional laws, it becomes those, who are disposed to favour such scruples, to consider seriously, whether they are founded or not.

We cannot do this more impartially, than by a careful examination of the reasons, which Papists themselves allege for their non-conformity to the Protestant Religion. If it can be made appear that their reasons for adhering to the supremacy of the Pope, and for not conforming to

the Protestant Religion, are groundless ; and that the differences between the Churches of England and of Rome are much greater than some imagine, who think favourably of the Popish Petition ; it will follow, that the Petitioners are not entitled to the exemptions, and the privileges, which they claim.

*In the following pages the members of the Church of Rome are distinguished by the term Papist, because it is their appropriate name, and marks the chief ground of their non-conformity ; and because the term Catholic belongs to all Christians, who adhere to " the faith once delivered to the Saints," and have one Lord, one faith, one baptism ; as is evident from the testimony of Ignatius, who was a contemporary of the Apostles. He says, " Wherever Christ is," that is, wherever Christ is worshipped, " there is the Catholic Church."**

* Epist. ad Smyrnæos, § 8. Ignatius defines the Church by its *form of government* ; the CATHOLIC Church by *consent in doctrine*. Of the latter he says, in the passage above translated, ὅπου αὐτὴ ἡ (for ἡ Antiochus has ονομασθῆ) ἐκεῖ ἡ καθολικὴ ἐκκλησία. Of the former : χωρὶς τούτων (ἐπισκοποῦ, πρεσβυτέρων, διακόνων) ἐκκλησία οὐ καλεῖται, *without a Bishop, Priests, and Deacons, there is no Church*, or without them the name of Church is not given to any society of Christians. (Ad Trall. § 3.) To the same purport are the following passages of the same Father : εἰς ἐπισκοπὴν προστρέχει καὶ τῷ πρεσβυτέρῳ καὶ διακόνῳ. (ad Philadelph. § 4.) Τῷ ἐπισκοπῇ προστρέχει καὶ τῷ πρεσβυτέρῳ καὶ διακόνῳ. (ibid. § 7.) Ὁ χωρὶς ἐπισκοποῦ καὶ πρεσβυτέρου καὶ διακόνου πρᾶσσαν τι, οὐ καθάρος ὥστε τῇ συνίδεσθαι. (ad Trall. § 7.) The language of Tertullian is equally definite. (De Baptismo, c. xvii.)

A POTESTANT'S REASONS

For the Independence of the Ancient British Church.

1. **St. Peter** possessed no supremacy over the rest of the Apostles; therefore the Church of Britain, established by **St. Paul**, was independent of **St. Peter**.

2. **St. Paul** says of himself, "that he had the care of all the Churches" of his own foundation; and therefore the Church of Britain was dependent on him, and not on **St. Peter**.

3. The Bishoprick of Rome was established jointly by **St. Paul** and **St. Peter**, *after* **St. Paul's** return from Britain; and therefore the Church of Britain was prior to, and independent of, the Church of Rome.

4. The Church of Britain was established before the Bishop of Rome had any authority beyond his own Diocese; and therefore was independent of the Church of Rome,

5. In the fourth century, **Jerome** declared the Churches of Rome and Britain to be *ejusdam meriti et Sacerdotii*, of the same condition, and merit, and pastoral authority.

6. The Church of Britain was subsisting in the fifth and sixth centuries, when Britain ceased to be a part of the Roman empire; and therefore was independent of the Church of Rome.

7. The Bishop of Rome derived the title and power of Universal Bishop from an emperor in the seventh century; and therefore the Church of Britain was independent of the Church of Rome, prior to the existence of such power,

8. The Bishop of Rome attempted to establish a spiritual jurisdiction over the Church of Britain in the seventh century, which the British Bishops indignantly rejected; and therefore the Church of Britain was independent of the Church of Rome.

ROMAN CATHOLIC'S REASONS

*Why he cannot conform to the Protestant Religion.**

REASONS.

1. **BECAUSE** the Protestant Religion is a new religion, which had no being in the world, till one thousand five hundred years after CHRIST; and therefore it comes 1500 years too late to be the true Church of CHRIST. *Martin Luther* laid the first foundation of the Protestant Religion in the year 1517, and his followers took the name of Protestants in the year 1529, before which time neither the name nor the religion was ever heard of in the Christian world; and we defy all the learned men amongst them to name so much as one single man before *Luther*, who held throughout their thirty-nine Articles, or any other entire system of Protestancy as it is now professed, in any country upon earth. Now how can that be CHRIST's Church, which for so many ages had no being in the world? Since all Christians are obliged to acknowledge that the true Church of CHRIST can be no other than that which had its beginning from CHRIST, and, as he promised, was to stand for ever. See *St. Matt.* xvi. 18. and *St. Matt.* xxviii. 20.

* By the Protestant Religion the Roman Catholic means the Religion of the Church of England, as is evident by his reference to "*their thirty-nine Articles*," and "*their Homily book*." Of course all reasons for non-conformity, which do not apply to the Church of England are foreign to the subject.

ROMAN CATHOLIC'S REASONS

EXAMINED AND ANSWERED.

ANSWERS.

1. **THE** Religion of Protestants in this united Kingdom is not a new religion, but is as old as the days of St. Paul, who preached it and established it in Britain.

The Church of Britain was fully established before the Church of Rome.

Martin Luther did not lay the first foundation of the Protestant Religion. The Church of Britain protested against the superstition and idolatry of the Church of Rome, and would hold no communion with it, as early as the beginning of the seventh century.

The Popery of Britain constitutes the *middle ages* of the British Church. Down to the beginning of the seventh century, there was no trace of Popery. At the commencement of that century we find the ever memorable rejection of Popery by the British Bishops. From that time to the reign of Henry I. the British Church continued perfectly independent of the Church of Rome. From the reign of Henry I. to the middle of that of Henry VIII. (1115—1530) was the period of her subjection to the Pope. An impartial review of this *middle period*, compared with the *preceding* eleven centuries of simplicity and inde-

2. Because the Protestant Religion cannot be true, except the *whole Scripture*, both of the Old and New Testament, from the beginning to the end, *be false*, which in so many places assures us that the Church of CHRIST should never go astray. For every one knows that the Protestant Religion pretends to be a *Reformation* of the Church of CHRIST: and it is evident that there could be no room for a reformation of the Church of CHRIST, except the Church was gone astray; so that the whole building of their pretendedly reformed Church is founded upon the supposition of the whole Church, before the time of *Luther*, having been corrupted by damnable errors. “*Laity and Clergy*, says “their Homily book, approved by the 39 Articles, “Art. 35, learned and unlearned, all ages, sects, and “degrees of men, women, and children, of whole “Christendom (an horrible and most dreadful thing “to think) have been at once drowned in most abominable idolatry, of all other vices most detested by “God, and damnable to man, and that for the space “of eight hundred years and more.” *Hom. of Peril of*

pendence, and with the *subsequent* restoration of her ancient discipline and doctrine, may convince an unprejudiced mind, that Popery obtained no establishment in this country, but by usurpation.

Many of our 39 Articles are directed against the errors of the Church of Rome. These Articles therefore could not be held throughout by any one before the origin of those errors, against which they protest. The religion professed in these Articles is the religion of the first century; and had its beginning from Christ through the teaching of St. Paul.

2. The Protestant Religion does not pretend to be a Reformation of the *Church of Christ*, but of the *Church of Rome*. The Scripture no where says, that the Church of Rome shall not go astray. The Church of Rome has undoubtedly greatly gone astray by idolatry in the invocation of Saints, and by the suppression of half of the Eucharist in refusing the cup to the Laity, &c. &c.

If, by the Church of Christ be meant the *members of Christ's Church*, the Scripture, so far from promising that it should never "go astray," or "never be corrupted by error," expressly foretells such a declension of faith and corruption of manners, as even the elect should hardly escape. The predictions of Christ were repeated and minutely applied by his Apostles St. Paul, St. Peter, and St. Jude. The fullest accomplishment of these predictions would not prove "the whole Scripture to be false;" but would be a real evidence of its truth. If St. Peter himself could go astray, what should render his successors *incapable* of error and corruption?

Christ does not promise that his Church shall not

Idolatry, Part 3. Now I say, if this be true, which is the main foundation of the Protestant Church, the whole Scripture must be false, which so often promises that Christ's Church shall never be corrupted by error in matters of faith, much less be for so many ages overwhelmed with abominable idolatry. *Thou art Peter,* says our Lord, St. Matt. xvi. 18. *and upon this Rock will I build my Church, and the Gates of Hell* [the powers of darkness] *shall not prevail against it.* Therefore the Church of CHRIST could never go astray. *Go teach all nations,* says the same Lord to the Apostles and their successors, the pastors of the Church, St. Matt. xxviii. 20. *and behold I am with you always, even to the end of the world.* Therefore the Church of CHRIST could never fall into errors; because CHRIST, who is *the way, the truth, and the life,* St. John xiv. 6. has promised his presence and assistance to her teachers *even to the end of the world.* See also St. John xiv. 16, 17. where Christ promises to the same pastors and teachers of the Church, *the Comforter, the spirit of truth, to abide with them for ever. To teach them all things,* v. 26. *and to guide them into all truth,* chap. xvi. 13. And Isaiah lix. 20, 21. where God promises that after the coming of our Redeemer, his Church shall never err. *This is my covenant with them, saith the Lord, my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.* See also for the Infallibility of the Church of CHRIST, Ps. lxxii. 5, 7. Ps. lxxxix. 3, 4, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37. Isa. ix. 6, 7, chap. xxxv. 8. chap. liv. 1, 2, 3, 9, 10, 13, 15, 17. chap.

"go astray," but that "the gates of hell shall not prevail against it," to the extinction of the Gospel and its blessings. Offences and errors, as they were predicted, very soon prevailed; even Antichrist soon made his appearance, and that Man of Sin, who from time to time has introduced into the Church so many innovations and corruptions. The main foundation of the Protestant religion of the sixteenth century, was laid in the restoration of the Scriptures to the public, and in the removal of antichristian usages and doctrines.

The Church of Christ is not confined to the Pope, nor to the Bishops, nor to the Clergy, but comprehends the whole body of believers in Christ, who adhere to his ordinances. And can it be supposed, then, that the Scripture has any where promised, that the Church shall *never err*, shall *never be corrupted*; but shall continue for *ever impeccable and infallible*? We need not look into the history of the Church * for mortifying proofs to the contrary; they are sufficiently evident from the words of our Saviour and his Apostles. Our Saviour says, "When Christ cometh, shall he find faith on the earth?" St. Paul says, "Let no man deceive you by any means; for that day shall not come, except there be a *falling away* first, and that MAN OF SIN be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God;—whose coming is after the power of Satan, with all power and signs and lying wonders;—and for this cause shall God send them strong de-

* See the chapters on the calamitous events of the Church in each century of Mosheim's Ecclesiastical History;

lx. 11, 12, 15, 16. chap. lxii. 6. *Jeremiah* xxxi. 35, 36, 37. chap. xxxiii. 14, 15, 16, 17, 18, 19, 20, 21. *Ezekiel* xxxvii. 24, 26. *Daniel* ii. 44. St. Luke x. 16. *Ephes.* iv. 11, 12, 13, 14. chap. v. 23, 24, 1 *Tim.* iii. 14, 15.

3. Because the first foundations of the Protestant Religion were laid by an insupportable pride in one man, *viz. Luther* (who is acknowledged to have been in the beginning *all alone*), his presuming to stand out against the whole Church of God; therefore, instead of following him, or the religion invented by him, we ought, by the rule of the Gospel, St. *Matt.* xviii. 17, to look upon him as no better than a heathen and a publican. *If he neglect to hear the Church, let him be to thee as a heathen and a publican,*

4. Because *Luther* and the first Protestants, when they began to set up their new Religion and disclaimed the authority and doctrine of all Churches then upon earth, could not say the Creed without telling a lie, when they came to that article, *I believe in the holy Catholic Church, the communion of saints,*

5. Because the Protestant Church has not those marks by which the Nicene Creed directs us to the true Church of CHRIST: it is not *one, holy, catholic, and apostolical*. 1. It is not *one*; because the different branches of the pretended Reformation are divided from one another in faith and communion; nay, scarce any two single men among them all are throughout

lusion, that they shall believe a lie." (II Thess. ii. 3, 4, 9, 11.) "Now the Spirit speaketh expressly, that in the latter times some shall *depart from the faith*, giving heed to seducing spirits, and doctrines of devils,—*forbidding to marry*, and commanding to *abstain from meats*, which God hath created to be received with thanksgiving of them, which believe and know the truth." (I Tim. iv. 1, 3.)

3. The religion of Protestants in this united kingdom, as was observed before, is coeval with St. Paul. But the first protest against the Church of Rome was made by the British Bishops of the seventh century.

But whatever might be the defects of Luther, the Church of England has no concern with them; nor can they afford any pretence for non-conformity to the established Church of this country.

4. Protestants believe in the *holy Catholic Church* by believing that the universal Church of Christ is one holy Catholic Church. They believe in this holy Catholic Church, though they do not believe the Church of Rome to be the whole Church of Christ. They believe in the communion of Saints, though they do not ascribe to them the attribute of omnipresence by praying to them.

5. There is no Church called *the Protestant Church*. There are different branches of the Church of Christ *protesting* against the errors of the Church of Rome, such as the Lutheran Church, and the Church of England. The universal Church of Christ is *one, holy, Catholic*, and *Apostolical*; but the before-mentioned branches of this Church do not pretend to be the

of the same sentiments in religion : and no wonder, since every man's private spirit is, with them, the ultimate judge of controversies ; so that it is not possible they should ever be brought to unity in religion. 2. Their Church is not *holy*, neither in her doctrine, (which, especially in the first reformers, was shamefully scandalous in the encouraging lust and breaking of vows ; blasphemous in charging God with being the author of sin ; and notoriously wicked in their notions of free-will and predestination :) nor is she holy in the lives, either of her first teachers (none of which were remarkable for sanctity, and the greatest part of them infamous for their vices) or of their followers, who, as many of their chief Protestant writers have freely owned, instead of growing better than they were, before by embracing the reformed religion, grew daily worse and worse. 3. Their Church is not *Catholic* ; they are sensible this name belongs not to them, and therefore they have taken to themselves another name, *viz.* that of Protestants. And, indeed, how should their Church be *Catholic* or *Universal*, which implies being in *all ages* and *all nations*, since it had no being for fifteen ages, and is unknown in most nations. 4. Their Church is not *Apostolical* : since it neither was founded by any of the Apostles, nor has any succession of doctrine, communion, or lawful mission from the Apostles.

whole Church of Christ. Yet they are *one* with the universal Church, as the disciples of Christ are one with Christ; (2.) they are *holy*, 'as being parts of that which is holy; (3.) they are *Catholic*, as being parts of the Church universal; and (4.) they are *Apostolical*, because they are founded on the doctrines and discipline of the Apostles. The Church of Britain is eminently apostolical, having been founded and established by St. Paul.

Protestants do not cease to be *Catholic*, because they *protest* against the errors of the Church of Rome; however improperly the term *Catholic* may be used by Papists, and even by some Protestants, as opposed to the term *Protestant*.

The Church of England, by permitting the clergy to marry, does not encourage the breaking of vows; but removes that mark of the *Man of Sin*, which St. Paul condemned in those that forbid to marry. The Church of England no where charges God with being the author of sin; her doctrines must be greatly perverted to be brought to such a sense; and her notions of predestination are equally at variance with presumption and despair; equally conducive to humility and moral exertion.

To affirm that the greatest part of her *first* teachers, as they are called, that is, of our holy and venerable Reformers, were "infamous for their vices," is a malignant falshood, which can be asserted by no one, whose mind is not perverted by prejudice, and become callous to all perception of the truth. To shew that her principles are productive of holiness, we need only refer to the lives of Ridley, Latimer, Jewell, &c. or to the lives of great and good men of later days, such as Judge Hales, Mr. Nelson, Dr. Hammond, Bishop Wil-

6. Because *Luther*, the first preacher of the Protestant Religion, had no marks of being actuated by the spirit of God, but bore many evident badges of the spirit of Satan: witness his furious and violent temper, which could not brook the least contradiction, of which many Protestants have loudly complained; witness his scandalous marriage with a Nun, and his no less scandalous Dispensation, by which he allowed *Philip*, Landgrave of Hesse, to have two wives at once, contrary to the Gospel; witness his frequent conferences with the devil, in one of which, as we learn from his own mouth, *T. 7. fol. 228, &c.* he was taught no small part of his reformation, to wit, his abolishing the Mass, by the father of lies. Now who would venture to follow that man for his master in religion, who owns himself to have been taught by Satan?

7. Because the first steps towards the introducing the Protestant Religion into *England* were made by

son, &c. who both taught the doctrines, and were living examples, of the purest Christianity; such also as two very excellent men of recent memory, the narratives* of whose lives contain stronger incentives to a good life, than can be collected from all the martyrologies of the Church of Rome, or from the lives of all the Roman Saints subsequent to the sixth century.

The Church of England is truly Catholic; in her Liturgy she prays for the Catholic Church, the universal Church, the Church throughout the world. She is a Protestant Church, not because she is not Catholic, but because she protests against the errors of Popery. The meaning of the term Catholic has nothing to do with *ages* and *nations*; but a Church is Catholic, and an individual Catholic, that adheres to the *general rule of faith*, adoring *one* Lord, observing *one* baptism, &c. A Church, that has professed such faith for eighteen centuries, and in all nations, is not *more* catholic than the Church of Jerusalem was in the *first* century, and in the *single* province of Judea.

6. Luther lived nine hundred years after the *first* Protest of the British Church against the Church of Rome. But, as was before observed, whatever were the defects of Luther, the Church of England is not concerned with them.

7. Answered in No. 1. 3. 6.

* A Discourse on the Death of William Sharp, esq. by the Rev. John Owen; and Memoirs of the Life of William Stevens, esq. by an eminent Barrister.

King Henry VIII. a most wicked Prince, *who never spared woman in his lust, nor man in his wrath*: and the first foundations of that religion in this kingdom were cemented by blood, lust, and sacrilege, as every one knows that knows the history of those times. To this first beginning the progress was answerable in the days of **King Edward VI.** during which the Reformation was carried on with a high hand by *Somerset* and *Dudley*, in conjunction with the council and parliament, upon interested views, nor without great confusion and innumerable sacrileges, as their own historian, *Dr. Heylin*, is forced to acknowledge.

8. Because Protestantism was settled upon its present bottom in this kingdom by act of parliament in the first year of the reign of Queen *Elizabeth*, in opposition to all the Bishops, to the whole convocation of the Clergy, and to both the Universities; that is, in one word, in opposition to the whole body of the clergy of the kingdom, as may be seen in *Dr. Fuller, L. 6. &c. Heylin, p. 285, 286.* How then can it be called the Church of *England*, or any Church at all, seeing it was introduced and established only by the authority of mere laymen, in opposition to the Church?

9. Because it is visible to any unprejudiced eye, that there is not so much devotion, zeal, or religion, among Protestants as there is amongst Catholics. We never hear of any instances of extraordinary sanctity amongst them. The evangelical counsel of voluntary renunciation of the goods and pleasures of this life, is a language which none of them understand. One of the first feats of their Reformation was pulling down all houses consecrated to retirement and prayer.

8, Protestantism was *restored* and *re-established* in the reign of Q. Elizabeth. But the British Church protested against Popery more than nine centuries before that time.

Popish writers have a very imperfect notion of *the Church* of Christ. The Church does not consist merely of Bishops and the Clergy, but of the whole body of believers in Christ, who observe the ordinances of Christ and his Apostles.

9. Nothing can exceed the arrogant vanity and the injustice of the *ninth* portion of the Roman Catholic's reasons. A prayer offered up by a devout mind in the active duties of life, we have every reason to believe, is more efficacious with our Maker, than the devotions of the indolent recluse. Our Saviour, neither by his example nor instructions, directs us to live in deserts or cloisters. An *innocent, charitable, religious, and useful* life, pursued in the busiest society of our

10. Because all kind of arguments* make for the Catholic Church and against Protestants. Ours is the Church in which all the *Saints* have both lived and died : our religion has in every age been confirmed by innumerable undoubted miracles ; we alone communicate with the Chair of *Peter*, to whom CHRIST committed the care of his whole flock, *John* xxi. We alone inherit the name of *Catholic* appropriated in the *Creed* to the true Church of CHRIST. By the ministry of our preachers alone, nations of infidels have in every age been converted to CHRIST. In a word, *Antiquity*, *perpetual Visibility*, *Apostolical Succession* and *Mission*, and all other properties of the true Church, are visibly on our side.

* That the reverse of this assertion is the truth, the reader may find in the reasons assigned by Bishop Bull, why a Protestant cannot hold communion with the Church of Rome, in answer to the Bishop of Meaux's Queries,

fellow-creatures, has more real sanctity in it, and approaches nearer to the example, which our Saviour set us, than can be found in the most rigid and painful austerities of solitude.

10. Nothing can be more false than this *tenth* reason. How far all arguments make for the Popish Church, and against the Protestants, may be seen even in the compass of this short **MANUAL**. The Saints of the Christian Church lived long before Popery was in existence. The Saints of the first four centuries, were Saints of the Church universal, and not of the Popish Church. The present Popish Church is not the Church of the four first centuries. Theirs is not the Church (except so far as it is a *part* of the universal Church) in which all the Saints have lived and died. It is a great untruth to say, that the Popish religion has in *every* age been confirmed by innumerable miracles. The Popish Church can bring no authentic evidence of any real miracle having been performed by any of her recorded saints since the beginning of the seventh century. Probably no such evidence can be brought for a long period before; but the seventh century is here mentioned on account of its being the commencement of Popery properly so called, the title of Universal Bishop having been then first assumed by the Bishop of Rome.

An answer to the exclusive assumption of the term Catholic, by the Church of Rome, has been given in No. 5. and in the Introduction. The Church of Britain has every mark of a true Church in its antiquity; perpetual visibility; apostolical succession, and mission; of which some evidence is given in the conclusion of these Answers,

11. Because even in the judgment of Protestants we must be on the safer side*. They allow that our Church does not err in fundamentals; that she is a part at least of the Church of CHRIST; that we have ordinary mission, succession and orders, from the Apostles of CHRIST. They allow that there is salvation in our communion; and consequently, that our Church wants nothing necessary to salvation. We can allow them nothing of all this without doing wrong to truth and our conscience. We are convinced that they are all guilty of a fundamental error in the article of *the Church*, which if they had believed aright, they would never have pretended to reform our doctrine. We are convinced that they are *Schismatics*, by separating themselves from the communion of the Church of CHRIST; and *Heretics*, by dissenting from her doctrine in many substantial articles; and consequently, that they have no lawful mission, no succession from the Apostles, no authority at all to preach the word of God, or administer the sacraments; in fine, no share in the promises of Christ's heavenly kingdom (excepting the case of invincible ignorance) from which the Scripture in so many places excludes Heretics and Schismatics.

* Of the effrontery of this assertion the reader may judge from the sentiments of Bishop BULL concerning the two Churches. "I am so far from thinking that salvation is to be found only in unity with *the Church of Rome*, that on the contrary, I verily believe, they are in great danger of their salvation, who live in her communion, that is, who own her erroneous doctrines, and join in her corrupt worship.—According to this rule, (the faith of the primitive Church,) *the Church of England* will be found to be the best and purest at this day in the Christian world. Upon which account I bless God, that I was born, baptized, and bred up in her communion." (Bishop BULL's Answer to the Bishop of MEAUX's Queries.

11. Papists are *not*, in the judgment of Protestants, on the safer side. Protestants do *not* allow, that the Church of Rome does not err in fundamentals. The invocation of Saints is idolatry, because it ascribes to creatures the attribute of omnipresence; and idolatry is undoubtedly an error in fundamentals. Protestants certainly allow that Papists, though in a dangerous state, may, by the grace of God, be saved; that the Church of Rome is a part of the Church of Christ; and that it has ordinary mission, succession, and orders from the Apostles. But our reasoner affirms, that *Papists can allow nothing of all this to Protestants without doing, as they say, wrong to truth and to conscience.* If a Papist in a state of toleration can venture to expose such sentiments to the public, what would he say or do, in the plenitude of equal establishment, or with superiority of power?

The Popish Church in this country cannot properly be called the Church of Rome, but is the unreformed remnant of the Church of England, which refused to follow the general sense of their country in the sixteenth century; and has continued ever since to adhere to that foreign jurisdiction, which had oppressed the national Church for the four preceding centuries. The title of *Roman* can of right belong to nothing in *Britain*, whatever submission may be paid to the Bishop of Rome by a certain portion of our deluded fellow-subjects. It is a submission altogether *unnational* and *antibritish*.

The Church of England is not schismatical; for she is not answerable for the schism that has separated her from the Church of Rome; she is not heretical, because she adheres to "the faith once delivered to the Saints." Of her *Apostolical succession*, and *mission*, see No. 5, 10, and 13, at the conclusion.

12. Because the Protestant Religion, though we were to suppose the professors of it to be excused by invincible ignorance from the guilt of heresy and schism, lays them nevertheless under most dreadful disadvantages, which must needs highly endanger their everlasting salvation; the more, because it is at least highly probable they have no true sacrament of the body and blood of our Lord. They have no part in the great Eucharistic Sacrifice; no communion of the Holy Ghost by the bishop's imposition of hands in confirmation; no power of the keys of the kingdom of heaven given to the Church, *St. Matt. xvi. 19.* and *St. John xxii. 22, 23.* for absolving sinners, &c. Add to this, that their religion robs them of the *Communion of Saints* in heaven, by teaching them not to seek their prayers or intercession; it encourages them by the doctrine of *Justification by Faith alone*, (*Art. 11.*) to be no ways solicitous for redeeming their past sins by good works and penitential austerities: it robs them, when they are sick, of that great blessing, both corporal and spiritual, promised, *St. James v.* to the *Anointing of the sick*: and when they are dead, no prayers must be said for them, for fear of superstition. In fine the Scriptures which are put into their hands are corrupted; the little good that their Church prescribes or advises, as fasting, keeping holidays, confession, &c. is entirely neglected, and both ministers and people run out into a wide easy way of living, with little or no apprehension for their future state. Whereas the true servants of God, in imitation of the Apostles and other saints, have always led a life of mortification and self-denial, and have always strove to work out their salvation with fear and trembling.

12. The Church of England, as a part of the Church of Christ, possesses all the privileges of the Church; and enjoys all the spiritual gifts, which Christ has promised to those, that faithfully pray for them. She inherits from St. Paul all the functions of the Christian Ministry. *Communion of the Saints* in Heaven cannot consist in our addressing prayers to them, to which they must be insensible.

The belief that sins are redeemed by good works or penitential austerities, is an error of Popery, and a very dangerous one. Repentance and good works are indispensably necessary to *present* duties; for we cannot be saved without them; but they cannot do away a single sin that is past. If they could, Christ would have died in vain. We are justified, that is, pardoned through the atonement of Christ, and by faith in him. *Justification by faith alone* must be very ill understood, if it does not lead to repentance and good works, instead of releasing us from all solicitude about our salvation.

The blessing of salvation is promised to the *prayer of the faithful*, not to the act of *extreme unction*, as any one may see, who will consult the words of St. James. The anointing with oil might have been a good local custom in the east, but could have no more spiritual effect, than the washing of the outsides of cups and platters.

Protestants do not pray for the dead, because they think it superstitious and unscriptural to do so, and unprofitable to all but to the priest.

If the Hebrew and Greek texts of the Scriptures are not brought to the perfect purity of the originals of the first century, after all the learning and labour, that

13. Because the Protestant Religion can afford us no certainty in matters of faith. Their Church owns herself fallible even in fundamentals; since she only pretends to be part of the Universal Church; and every part or particular Church, according to her principles, may fall even into errors destructive of salvation: what security then can she give her followers that she is not actually leading them on in the way of eternal damnation? She has no infallible certainty for the Scripture itself, which she pretends to make her only *Rule of Faith*. From whence can she pretend to have this certainty? Not from the Scripture itself; for this would be running round in a circle. Besides, there is no part of Scripture that tells us what books are scripture and what not: much less is there any part of Scripture that assures us that the *English* Protestant Bible, for example, is agreeable to what the Prophets and Apostles wrote so many ages ago; or that there is so much as one single word in it uncorrupted. If she appeals to tradition, this, according to her principles, cannot ground a certain faith, since she makes the Scripture alone the rule of faith. If she appeals to

have been employed upon them; they must approach much nearer the apostolical and original verity than any translation can do, and therefore must be much less corrupted than the Vulgate version.

If the good preached and advised by our Church, were confined to fasting, keeping holidays, and confession, it might indeed be called little good, in comparison with the more substantial duties of love to God and to our neighbour. But we think that these should be done, and the other not left undone.

13. The Church of England has, in her rule of faith, all the certainty, that rational beings can require. We have the three Creeds, which can derive no light from Popes or Councils, that we do not possess. We have our Church Articles, which were drawn up by the most learned men of a very learned age. And the right use of these means of faith, which a merciful Providence has given us, requires only the ordinary exercise of our rational faculties. We have also in those plain words of Scripture: "If thou wouldest enter into life, keep the commandments;—Do this and thou shalt live;—Believe in the Lord Jesus, and thou shalt be saved;—Forgive, and thou shalt be forgiven;—Whatsoever ye would, that men should do unto you, even so do unto them;"—infallible directions both for faith and conduct.

The Church of England is not more fallible than the Church of Rome; but she is fallible, not because she is only *a part* of the Church universal, but because it is the property of human nature to be fallible. The Church of Rome has shewn herself fallible in many things and in nothing more than in that very pretence

Church authority, this she pretends is not infallible. What then must become of the infallibility of her faith, when she has no infallible certainty from the Scripture, upon which alone she pretends to ground her faith? Besides, though she were infallibly certain of the Scriptures being the word of God, it would avail her nothing, except she were also infallibly certain that the Scripture is to be interpreted in her way: and this is an infallibility to which she neither can nor does pretend to lay any claim. And thus, after all her boastings of the pure word of God, her children have no other ground for their faith and religion than her fallible interpretation of the word of God, opposite in many points to the interpretation of a Church of far greater authority than she can pretend to.

that she is infallible, and that she is not a part of the universal Church, but the whole of it.

The Church of England does not pretend to be infallible; but her children have a confident reliance on this instruction, that "if any one lack wisdom, let him ask of God, in faith, and it shall be given him;" and in Christ's promise of the assistance of God's Holy Spirit to them that ask him. They are moreover sure that by such assistance and by the sober use of the faculties, which God has given them, they cannot be deceived in such things as most pertain unto salvation.

The Church of Rome has not greater authority than the Church of England. If authority depend on apostolical origin, the Church of England is at least her equal; if on priority of establishment, and on simplicity and purity of doctrine, she may justly claim a greater authority.

The authority of Apostolical *origin, succession, and mission*, the Church of Britain inherits from St. Paul. Evidence of *perpetual visibility* from the first introduction of the Gospel to the beginning of the fourth century (*usque ad Diocletiani persecutionem*) she has in the testimony of Gildas, as well as of Tertullian, Origen, and Eusebius. Below this period it is not necessary here to descend, either to notice her exertions in the fourth, fifth, and sixth centuries; or to mark the *succession* of her metropolitans from DAVID in the sixth century to ASSER in the ninth, and from him to SULISTON and RICHMARCH in the eleventh, all of them, men eminent for their piety and learning.

DIFFERENCES

BETWEEN THE

CHURCHES OF ENGLAND AND OF ROME.

PAPISTS acknowledge the Pope to be the supreme Head of the whole Christian Church, and to be infallible.

Papists bow down to the Host and to images.

Papists pray to departed Saints for their protection, and intercession with God.

Papists believe that the elements of bread and wine at the Eucharist are converted into the real body and blood of Christ.

Papists believe this conversion of the elements to be effected by the priest in the act of consecration.

PROTESTANTS believe no human creature to be infallible; and acknowledge Christ alone to be the universal Bishop of his Church.

Protestants believe the act of bowing down to the Host and to images to be contrary to the second Commandment, and to be idolatry.

Protestants hold that Christ is our only mediator and intercessor; and that prayer to Saints is idolatry.

Protestants believe such conversion of the elements, commonly called Transubstantiation, to be unscriptural and impossible.

Protestants affirm that there is no authority whatever in Scripture for supposing the priest to be pos-

sessed of such miraculous powers; and that the mere repetition of the Eucharistic form of consecration has no more power of transubstantiating the elements, than the utterance of the words, "Lazarus, come forth," has of raising the dead.

Papists refuse the cup to the laity in the Eucharist.

Protestants consider the refusal of the cup to be a mutilation of the Sacrament, and a violation of Christ's most solemn commands.

Papists believe that Christ is daily offered up by the priest at the Mass.

Protestants believe that Christ offered himself once for all on the Cross; and that the Popish doctrine of the Mass detracts from the sufficiency of Christ's own atonement.

Papists believe that there is a place called Purgatory, in which the souls of men are purged of sins committed in this life.

Protestants believe that the blood of Christ alone cleanseth from all sin; and that Christ died in vain, if the pains of a Purgatory are necessary to our salvation.

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